ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

FORTY-FIRST ANNUAL SESSION

OF THE

NORTH RIVER

BAPTIST ASSOCIATION,

HELD WITH

SARDIS CHURCH,

WINSTON COUNTY, ALABAMA.

From the 25 to the 27th Days of September. 1875.

JASPER, ALA.

J. F. ANTHONY, PRINTER, "MOUNTAIN EAGLE OFFICE."

1875.

MINUTES.

The 42nd Annual Session of the North River Baptist Association held with Sardis Church, Winston County, Ala., from the 25th to the 27th of September, 1875.

The Introductory Sermon was preached by Eld. J. E. Cox; Text: "Ye have not yet resisted unto blood, striving against sin." Heb. 12:2.

After a recess of twenty minutes, the Delegates assembled in the church-house, and Eld. L. B. Harbin was called to the chair, protem, the former Moderator being absent. A hymn was sung, and the assembly joined in prayer, led by Eld. L. B. Harbin.

The names of the churches were called, and the Delegates bearing the letters came forward, and handed them to the Moderator, who called on Eld. J. E. Cox and Licentiate Wm. Randolph to read them.

The Association proceeded to elect officers, which resulted in the choice of Elds. David Manasco, Moderator and J. E. Cox, Clerk.

The names of churches and Delegates will be seen at the close of the Minutes on next page- The following churches were admitted into the Association in answer to their petitions, viz:—Hopewell; represented by Brethren O. B. Short* M. A. Wood and Robt. Waldrop*; Bluff Spring: Delegates, Eld. L. Williams, Bros. J. W. Mooney and Jerry O'Rear; Union Grove: Delegates, Peter Weaver, Eli Henson and John W. O'Kelly; Huston: Delegates, Bros. Hiram Adkins, R. W. Swinney* and W. Hill.

The following Committees were appointed by the Moderator: On Arrangements: Licentiate, Wm. Randolph, Breth. E. Steedman. S. Walton and Eld. A. M. King. On Documents: Elds. L. B. Harbin, T. M. Martin, W. L. Hicks, Licentiate B. M. Kimbrell and Bro. W. F. Sides. On Religious Exercises: Breth. E. Steedman, T. L. Gabbert, J. W. O'Kelly with the Deacons and Pastor of Sardis Church. On Nominations: Breth- A. J. Files, W. F. Sides and A. A. Sides. On Finance: Breth, H. G. Amerson, J. W. Mooney and Samuel Walton. On Sabbath Schools: Elds. Leroy Williams, A. M. King and Licentiate, E. Barns.

Called for correspondence from sister Associations, and L. B. Harbin presented a letter and Minutes from the Tuskaloosa Association. Adjourned until 8 o'clock Monday morning. Prayer by Eld. A. M. King.

Sunday September 26th, 1875:—Prayer Meeting, conducted by Bro. Wm. Randolph. The Pulpit was occupied on Sabbath by Elds. L. B. Harbin and D. Manasco. The former preached upon the text, "Occupy till I come": Luke 19:13. The congregation was large and attentive, and we think good was the result of the preaching.

Monday, September 27th, 1875.—The Association met pursuant to adjournment, and was opened with prayer by Eld. W. L. Hicks.

Called for and adopted the report of Committee on Aarragement, See Appendix A.

The following Brethren, Elds. W. P. Smith, L. Williams and L. B. Harbin were appointed a committee on Circular Letter. Committee on Vocal Music, T. L. Gabbert, W. F. Sides and H. G. Amerson.

The Constitution, Rules of Decorum and Articles of Faith were read by W. Randolph. Bro. and Eld. A. A. Smith was received as a correspondent from the New River Association. Returned corres-

pondence as follows: To the Tuskaloosa Association, Elds. L. B. Harbin, D. Manasco and B. M. Kimbrell, Licentiate. New River Association, Elds. L. B. Harbin, D. Manasco, Breth. T. L. Gabbert, W. F. Sides, S. H. Key and Licentiate, B. M. Kimbrell. To the Cannan, Eld. L. Williams, Breth. J. C. Hyche and M. A. Wood.

Dropped correspondence with the Muscle Shoals Association because of the great distance. Received and adopted the report from the 1st District; Apdendix B. Adopted report of 2nd District: appendix C. Adopted report of committee on Documents; appendix D. Adopted report of committee on Sabbath schools; appendix E.—Adopted report of committee on Nominations; appendix F. Adopted the report of the Treasurer; appendix G. Appointed J. E. Cox Treasurer. Adopted the report of committee on Circular Letter; appendix H. Adopted report of committee on Finance; appendix I.—Adopted report of committee on Vocal Music; appendix J. Adopted report of committee on Home Missions; appendix K. Appointed a Committee on Home Missions, consisting of Deacons E. Steedman, A. J. Files, Samuel Walton, A. A. Sides and Jno. King. The report of the committee appointed to re-district the Association was adopted; appendix L. Called for report of Home Missionary; appendix M.

Called names of Delegates. Absentees marked with a * ; Ordained Ministers marked §, and Licentiates thus †.

Pleasant Grove: D. Manasco§, E. Steedman, J. J. Thomas*, W. F. Sides, Jas. Rutlege* and Wm. Dutton. Providence: J. R. Sartain§, W. C. Cobb, S. Walton, C. Sumner and C. E. Deason*. Mt. Joy: B M. Kimbrell†, H. G. Amerson, Wm. Patton*. Salem: A, J. Files, R. A. Rutldge*, S, H. Key. Bethabara: L. B. Harbin§, M. A. Stewart, I. N. Autry*. Bethlehem: J. F. McDuffie*, J. C. Chapel*, A. M. Edmonds*. Lebanon: W. M. Kilgore, J. C. Appling, J. M. Thacker. Bethany: J. E. Cox§, J. H. Faught, J. T, Brakefield. Liberty Grove: W, P. Smith§, A. A. Sides, Robt. Brakefield*. Hopewell: O. B. Short* M. A. Wood, Robt. Waldrop*. Friendship : F. A, Gilbert*, Wm Hyche, E. H. Tuggle*. Mt. Carmel: J. C. Hyche, J. M. Hyche*, Wm. Seigler*. Antioch No. 2: J. W. Abbott, J. S. Abbott, W. M. Parker*, A. C. South. Samaria: Samuel Sanders*, T. L. Gabbert, H. Proctor. Bluff Spring: L. Williams§, Jerre O'Rear, J. W. Mooney. New Prospect: S. A. Smith§*, D. A Brakefield, A. H. Smith, W. L. Brakefield. Antioch No. 1: Wm. Randolph†, R. L. Jones*, J. M. Kirkpatrick. Pleasant Spring, not represented.

Eld, J. E. Cox was appointed to distribute the Minutes in the 1st District and Eld, L. Williams in the 2nd District.

It was ordered that the Constitution, Articles of Faith and Rules of Decorum of this Association be published in this issue of the Minutes. On motion, it was agreed that the surplus of the Association fund ($6,75) be divided between the Corresponding Messengers of last year, according to time engaged, and that the Clerk be allowed $10,00 for his services.

Resolved, That the thanks of this Association be tendered to Sardis Church and vicinity for the kindness shown during this session of the Body.

The Minutes were read and approved, and the Clerk was ordered to have as many copies printed as he could, with the Minute Fund

on hand.

After prayer by Eld. L. B. Harbin, a hymn was sung and the parting hand given. The Association adjourned to meet with Pleasant Grove Church, seven miles south-west of Jasper, on Saturday before the 4th Sabbath in September, A. D., 1876.

J. E. COX, Clerk. D. MANASCO, Moderator.

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Appendix A.

1. Read the Constitution, Rules of Decorum and Articles of Faith of the North River Baptist Association. 2. Call for Correspondence. 3. Return Correspondence. 4 Call for the Report of District Meetings. 5. Call for the report of committee on Documents. 6. Call for the report of the committee on Sabbath Schools 7. Call for the report of committee on Nominations. 8. Call for the Treasurer's report. 9. Appoint a Treasurer. 10 Call for report of committee on Circular Letter. 11 Call for report of Committee on Finance. 12. Call for the report of committee on Missions. 13. Appoint a committee on Missions. All of which is respectfully submitted. WM. RANDOLPH, Chairman.

Appendix B.

The second District Meeting will convene with Antioch church No. 1, Walker Co., Ala., on Friday before the 4th Sabbath in Aug., 1876. Introductory sermon will be preached by Eld. J. R. Sartin; Eld. S. Covin, Alternate. The Association will be held with Pleasant Grove church, Walker Co. Ala., commencing on Saturday before the 4th Sabbath in Sept., 1876.

Appendix C.

The 1st District will meet with Liberty Grove church, on Saturday before the 2nd Sabbath in Sept., 1876. Introductory sermon by Eld. Wm P. Smith; J. E. Cox, Alt. Eld. D. Manasco will preach on Sabbath at 11 o'clock; L. B. Harbin, Alt.

Appendix. D.

Your committee on Documents beg leave to report, that we have examined all the documents committed to us, and find that the following churches ask to be dismissed by letter.—Union Grove, New Prospect, Bethel, Shady Grove, Oak Grove, Mt Zion, Eden, Fairview, Sardis, Hermon, Concord, Huston, and Sipsey Grove; and we advise that letters be granted, upon the condition that they help us pay the Associational debt. All of which is resp'ct. submitted. L. B. HARBIN, Cham.

Appendix E.

Your Committee on Sabbath Schools beg leave to report, that we hear of no schools in the Association, but we trust that God will stir up the brethren in this direction, and that ere long our children will be taught the word of God in every church. We hope to hear a good report from the brethren on this subject at our next Association. LEROY WILLIAMS, Chairman.

Appendix F.

Your committee on Nominations beg leave to report, that Eld. L. B. Harbin be appointed to preach the Introductory sermon at the next Association: Eld. J. R. Sartin, Alt. Eld. J. E. Cox to preach on Sabbath at 11 o'clock; Eld. D. Manasco, Alternate. A. J. FILES, Chairman.

Appendix G.

Received of the committee on Finance $52,95; paid for Printing Minutes, $35,65; Clerk's Fee $10,00; paid to corresponding Messengers $7,30. D. MANASCO, Treasurer.

Appendix H.

We your committee on Circular Letter beg leave to report, that we have examined the letter and recommend its reading, adoption and publication. Eld. L. B. Harbin is appointed to write the next Circular letter. Respectfully submitted.

W. P. SMITH, Chairman.

Appendix I.

Your committee on Finance find that there are $27,05 for Minutes and $16.75 for Association purposes. Respect submitted. H. G AMERSON, Chairman.

Appendix J.

Your committee on Vocal Music would report, that we are grieved to learn that singing is so much neglected in our churches, and we would recommend that the churches have schools and singing societies, and, that they report at our next Association. Respect. submitted,

T. L. GABBERT, Chairman.

Appendix K.

Your committee on Home Missions beg leave to report, that they have employed Eld. L. B. Harbin to preach in our bounds 9 months, and agreed to pay him $33.33 per month. Have paid him $107,50, and are still due him for services rendered, $195,50, all of which we think will soon be forthcoming. Respect. submitted,

E. STEEDMAN, Chairman.

Appendix L.

Your committee appointed to re-District the Association, beg leave to make the following report :

1st District.—Liberty Grove, Salem, Bethabara, Bethlehem, Mt. Joy, Lebanon, Bethany. Pleasant Grove and Providence.

2nd District.— Hopewell, Pleasant Spring, Friendship, Mt. Carmel, Antioch No. 1, Samaria, Bluff Spring, New Prospect and Antioch No. 2. All of which is respectfully submitted,

J. W. ABBOTT, Chairman.

Appendix M.

I have been engaged in the employment of the Association 9 months; traveled 2640 miles; preached 321 sermons; delivered 25 exhortations; witnessed 80 professions of religion; the Baptism of 25 persons, and constituted 3 churches. All of which is humbly submitted,

L. B. HARBIN, Missionary.

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CIRCULAR LETTER.

Dear Brethren.—In accordance with your order, I present the following thoughts upon the subject of a "Special call to the Ministry".

It is probable that there is hardly a truth in the Bible but what is disputed.—Therefore, we need not be astonished when we know of a truth that individuals and organizations deny the main leading doctrines of the Bible,and teach the commandments of men and doctrines of Devils in their stead. It has ever been the purpose of the wicked to mislead the human family and cause them to plunge into irrecoverable woe and misery, and in order to do this he uses men and organizations to hide and mistify the truth --substituting and mixing lies with the truth to mislead poor sinful men and women, and strange to say, that a special call to the Ministry, which is of the spirit of God, is denied also, thereby saying that any and all ought to preach whether the Almighty sends them forth or not. We know that according to the Scriptures that many go forth to preach who ought not; some for one purpose, some for another, and some even for earthly gain. 2nd Peter 2 chapter, 1–3 verses. I sincerely hope that all, before whose eyes this letter may come, will give the truth it contains, at least, a careful examination.

We learn from God's Word that when Jesus came into the world for the purpose of setting up His Kingdom, called first His Apostles to a Special Work. Mat. 4:18 to 22. But I cannot see that it was because they were more excellent, wise or learned than others, but because it was His will to call them to a special work.—After this He sent seventy others to the great work. Luke 10 1–2. "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come," &c. Can we suppose that these were all the good men that believed in Christ, or that they were more excellent than others? Certainly not; for we certainly can see plainly, that Jesus called them to this work, while He had a different work for others to do. We can look to this day among the members of the Kingdom of Christ and find the most pious that will tell you that they do not, at all, feel like they ought to preach the glorious gospel, but you will find them assisting those who do, in every way they can—praying for them, administering to their wants, feeding and clothing their families, going with them place to place, singing, praying in public, exhorting and encouraging them in every way they can. Others feel that "Woe is me if I preach not the Gospel." 1 Cor. 9:16 Who has been here since Jesus Christ and His Apostles to change His Laws, usages and customs? I think that all christians will agree with me and say that none has ever had the right, but that all should bow in humble submission to His laws and thank God that they have the

privilege to obey them. But there are many who claim that they have a right to their opinions as well as any one else. So you have. So has the sinner the right to choose the way to hell, but it is not the best for him. The Universalist says that all will be saved, and he reads the same Bible that we do, but because he believes that, will it save him and he live and die in sin? I think you will say, no. So we see that simply because we believe a thing it does not make it so; and may not our understanding be wrong? Let me ask, were notthe Apostles and primitive christians as well prepared to understand the Laws of God as any who have lived since then? I think they were better prepared, for they had a chance to ask Jesus what he meant by saying this and that, and He always explained to them. Let us then, lay down our prejudices and turn to God's Word and see what they say.—By turning to the Acts we find that while some were preaching, others were selling what they had, and brought the money and laid it down at the Apostle's feet, and others attending to the poor, &c. All had something to do, but all did not preach Acts, 2:3-4. It is very certain that God has use for all of His people that He suffers to remain upon the earth, whether men or women; some to preach, some to pray, some to sing, exhort, train up children in His nurture and admonition, and assist all they can in spreading the glorious Gospel. All ought to do this, but every one in his humble sphere as he feels that God requires of him. A call to the Ministry does not come from the Church or from men, but from the Spirit of God. Peter was evidently called upon to go and preach to Cornelius. Acts 10. The Holy Ghost said to the church at Antioch, "Separate me Barnabas and Saul for the work whereunto I HAVE CALLED THEM." Acts 13.2. Notice the words, "I have called them." The Spirit of God called them to the work. We learn again from the 16th chap. of Acts that Paul saw a vision; a man standing by him from Macedonia, saying, "come over and help us." and the writer says that they endeavored to go to Macedonia. 'Assuredly gathering, the Lord had Called us for to preach the gospel unto them." By turning to the 12th chapter of Paul's 1st Letter to the Corinthians, we learn that there are differences of administrations, but the same Lord, and diversities of operations, but that it is the same God. We learn that the Spirit gives one the word of wisdom, to another the word of knowledge, to another the gift of healing, to another prophecy, and various kinds of gifts, but all by the same Spirit, and that to profit with all. From these and various other passages that might be presented, we must believe in a special call to the Ministry; and as the Spirit of God speaks the life giving word to a sin-sick soul with that still, small voice that is not heard by human ear, so He calls some to preach, some to exhort, some to pray, some to sing, &c., and so the good work goes on. The Spirit does not speak with a human voice, but moves upon the feelings of men, wooing and beseeching them to go forward to the discharge of their duties. Now, I come to the point where many are interested in the present day. I have thought, in meditating upon this great subject, that many who are called to exhort, or have some other one of these profitable gifts, conclude that they are called to preach, and therefore never do much good, just because they are trying to do something that was never intended that they should do, Look among those who are trying to preach. There are many who public prayers and exhortations are truly edifying to the church, but when they try to preach they are not interesting. What they do in the way of preaching is troublesome to themselves and a burden to others. When, if they would simply exhort or use their gift, they would be able, by the help of God, to greatly advance His cause. Brethren, let us ask God with all our hearts to teach us what He would have us to do. There are many of us who are trying to preach, but what are we doing? Very little, indeed, for the advancement of the cause of our Master. This truth will, perhaps, bring a sigh from many good brethren; but while you are weeping over so much labor that seems to have been spent in vain, you rejoice when you think of a few times when your labors seemed to be blessed. Allow me to ask you what you were doing when that took place. Were you preaching, exhorting, or what? Now let us duly consider this matter, and labor in the way that we can do the most good, and let us not try to do that which we cannot do. Now, in conclusion, I will say that there are some in the circle of my acquaintance who are not doing anything, who ought to try to preach, and many others whom I have never seen, and you would like, perhaps, for me to write something that would give you ease of mind, but that is some thing beyond my power. Work is all that will give it to you. But, says one, "What must I do?" Go and ask your God. No one can tell you but God; for the work is His, and He only knows what part of it you should do.

D. MANASCO.

Baptist Declaration of Faith.

1. *On the Scriptures.*—We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, Salvation for its end and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is and shall remain to the end of the world, the true center of Christian Union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

2. *Of the True God.*—That there is one true and living God, whose name is Jehovah, the Maker and supreme Ruler of Heaven and earth, inexpressibly glorious in holiness; worthy of all possible honor, confidence and love: revealed under the personal and relative distinction of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct, but harmonious offices in the great work of redemption.

3. *Of the Fall of Man.*—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression, fell from that holy and happy state in consequence of which all mankind are now sinners, not by constraint, but by choice; being by nature utterly void of that holiness, required by the law of God wholy given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defense or excuse.

4. *Of the Way of Salvation.*—That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death, being arisen from the dead, He is enthroned in Heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection is in every way qualified to be a suitable, a compassionate, and all sufficient Savior.

5. *Of Justification.*—That the great Gospel Blessing, which Christ of his fulness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin, and the promise of eternal life, on principles of righteousness, that it is not bestowed in consideration of any works of righteouaness which we have done but solely through its own redemption and righteousness that it brings us into a state of blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. *Of the Freeness of Salvation.*—That the blessings of salvation are made free to all by the gospel: that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will submit him to an aggravated condemnation

8. *Of Grace in Regeneration.*—That in order to be saved, we must be regenerated and born again, that regeneration consists in giving a holy disposition to the mind and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel, and that its proper evidence is our voluntary obedience found in the holy fruit which we bring forth to the glory of God.

8. *Of God's Purpose of Grace.*—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the moral agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable, that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God; and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; it is the foundation of christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. *Of the Perseverance of Saints.*—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the Grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation

10. *Harmony of the Law and Gospel.*—That the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good: and the inability which the Scriptures ascribe to fallen man to fulfill its precepts, arises entirely from their love of sin: to deliver them from which, and restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel,

and of the means of grace connected with the establishment of His visible Church.

11. *Of a Gospel Church.*—That a visible Church of Christ is a congregation of baptised believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws and exercising the gifts, rights and privileges invested in them by His word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

12 *Of Baptism and the Lord's Supper.*—That Christian baptism is the immersion of a believer in water, in the name of the Father, Son and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ; preceded by solemn self-examination.

13. *Of the Christian Sabbath.*—That the first day of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreation by the devout observance of all the means of grace both private and public, and by preparation for that rest which remaineth for the people of God.

14. *Of Civil Government.*—That civil government is of divine appointment, for the interest and good of human society: and that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of the Lord Jesus Christ, who is the only Lord of conscience, and the Prince of the kings of earth

15. *Of the Righteous and Wicked.*—That there is a radical and essential difference between the righteous and the wicked: that such as only through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem, while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse, and this distinction holds among men both in and after death.

16. *Of the World to come.*—That the end of the world is approaching and that at the last day, Christ will descend from Heaven and raise the dead from the grave to final retribution: that a separation will then take place; that the wicked will be adjudged to endless punishment and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

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Constitution of the North River Baptist Association.

We the Baptist Churches of Jesus Christ are desirous of a reciprocal Union, we therefore propose to maintain the order and rules of the Association, according to the following plan:

We believe that the churches of Christ are mutually independent of each other, and that the congregational form of church government should be inviolably preserved, yet being convinced of the utility of friendly intercourse and pious councils on the principles of reciprocal advantage and christian love, we hold it to be the duty of the Churches to pay respect on these principles to the advice of the Association.

1st. The Association shall be composed of members chosen by the different Churches in our Union, who, on producing letters from their respective churches certifying their appointment shall be entitled to seats, the letters so produced shall express the condition of their churches respectively, viz: The number in fellowship, the number received by Baptism, by restoration, dismissed, excommunicated and dead since the last Association, which letters shall be read and the Delegate's names enrolled,

2nd. The members thus chosen and convened, shall be known by the name of North Rrver Baptist Association.

3rd. We declare ourselves a Missionary Body on the following plan: The Association may appoint an Executive Committee, whose duty it shall be to employ a Missionary or Missionaries to travel and preach the Gospel to the destitute in her bounds, and to enlarge their field of labor if necessary, and furthermore, it shall be the duty of said Committee to appoint a Treasurer to take charge of all the money paid over by the several Churches for the support of the Mission; also said Treasurer shall make a correct report at each and every Annual Session of this Body, of all money received, expenditures, and the surplus on hand, if any, which report shall be affixed to the minutes of the Association.

4th. The Association thus formed, shall choose by ballot, a Moderator and Clerk, who shall serve one year.

5th. This Body shall have no coercive power to lord it over God's heritage, or to infringe on any of the internal privileges or rights of the Churches in our union, but shall only be considered an advisory council in all matters respecting their internal concerns.

6th To give Churches the best advice she can in all matters of difficulty, and if the union should be broken between any of the sister Churches, to enquire into the cause of the breach and use her best efforts to remove the difficulty, but if the breach cannot be repaired, to withdraw from any Church or Churches which they may look upon to be unsound in principle or immoral in practice until the same be reclaimed.

7th. To take up no case of any Church in the union, without the consent of a majority of the Church.

8th. Newly constituted or dismissed Churches may be received into our union by their representatives as before stated, and the Moderator shall signify the same by giving the right hand of fellowship.

9th, The Association when convened shall be governed by such rules as she may adopt. She may adjourn from day to day until she shall have finished all the business that may be brought before her.

10th Every Church numbering fifty members, or less, shall be entitled to three Delegates, and for every twenty-five members over fifty, one Delegate.

11th. To have the Minutes of the Association read and altered, if necessary, and signed by the Moderator and Clerk before the Association rises, and have them printed if she thinks proper.

12th. The Association shall in all cases be governed by a majority of the members.

13th. Voting shall be confined exclusively to the Body in all acts respecting their internal concerns.

14th. To amend the plan or form of government at any time when a mojority of the union shall deem it necessary.

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Rules of Decorum.

1st The Association shall be opened and closed with prayer.

2nd. But one person shall speak at a time, and he shall arise to his feet and address the Moderator.

3rd. No member shall be interrupted while speaking unless he depart ,from the question, or use words of personal reflection.

4th. Every motion made and seconded shall come under the consideration of the Association, except withdrawn by him who made it.

5th Every case taken up by the Association shall be decided or withdrawn before another is offered.

6th. When any question is taken up by the Association, after allowing time for debate, the Moderator shall take the question by yeas and nays, or otherwise ; and the decision thus made shall be announced by the Moderator immediately.

7th. No person shall depart from the Association without leave of the Modertor.

8th. No person shall speak more than twice upon the same subject without leave obtained.

9th. The appellation of brother shall be used in our address one to another.

10th. The Moderator shall be entitled to the same privilege as any other member, provided he appoints some other member to fill his seat while speaking or otherwise, but shall not vote unless the Association be equally divided.

11th Any member violating the above rules may be reproved as the Association may think proper, only on the day the offence shall have occurred.

STATISTICAL TABLE.

CHURCHES	PASTOR	POST OFFICE	Baptized	Rec'd by Letter	Restored	Dismissed	Excluded	Died	Total	Minute Fund	Association Fund	Labors with Meeting
1st New District												
Pleasant Grove	D. Manasco	Jasper	11	3		2	4		145	3, 00	2, 00	2
Providence	J. R. Sartin	York				6	25	1	125	3, 00	1, 20	3
Mount Joy	L. B. Harbin	Toledo				2	1		46	1, 50	50	3
Salem	A. A. Smith	Beech Grove	2	2	2	1	2		54	1, 00	50	1
Bethabara	L. B. Harbin	Toledo		2		1			20	1, 25	1, 00	4
Bethlehem	L. B. Harbin	Le Land Lane					7		31	1, 00	35	1
Lebanon	L. Williams	York	6			4	6		62	1, 20	40	4
Bethany	L. B. Harbin	Holly Grove		1		1		1	43	2, 00	1, 00	1
Liberty Grove	S. A. Smith	Jasper	2	12					65	2, 10	50	3
2nd New District												
Hopewell	A. White			9		5	1		22	1, 15	2, 00	
Pleasant Spring	L. Williams	Jasper										1
Friendship	H. Key	Jasper		1	1	5	4		37	80	40	3
Mt. Carmel	H. Key.	Jasper	13	9	2	2		1	59	1, 00	50	4
Antioch No, 2	S. A. Smith	Arkadelphia	3			3		1		1, 65	1, 00	
Samaria	D. Manasco	Jasper	4	7			2		58	2, 00	2, 85	3
Bluff Spring	J. E. Cox	Jasper	8	9					24	1, 60	1, 35	2
New Prospect	W. P. Smith	Jasper			2	7	4		34	1. 30	50	1
Antioch No. 1.	S. A. Smith	Jasper	2			9	2		61	1, 50	70	2

Received of the Clerk, J. E Cox, $27,05 for printing 500 Minutes.

GAMBLE & ANTHONY